

SPECIAL ISLAM NUMBER

The World Liberator

A
JOURNAL
OF
RECONCILIATION
BETWEEN
GOD
AND
HUMANITY
THE
HEAVEN
AND EARTH
LAW
AND
JUSTICE
SCIENCE
AND
RELIGION
THROUGH
THE
KINGDOM
OF
THE
UNDEFINED



MOHAMMED
THE GREAT TEACHER OF ISLAM

ALSO
INTERPRETATION
OF THE
SACRED
BOOKS
OF ALL
NATIONS
INTO
THEIR
ONE
AND
UNIVERSAL
MEANING

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THE PERFECT HEALING

WHILE conducting for many years in Chicago, and later at Lake Geneva, Wisconsin, the Mahanaim School of Interpretation, the greatest good accomplished by its founder, George Chainey, was through a correspondence course of lessons on "The Perfect Healing." Many generous contributions were made in return for the good accomplished. One lady student was so helped that she sent in a thank offering of \$1,000.00.

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- Lesson 5—Might—or The Strength Acquired of God.
- Lesson 6—Counsel—or The Healing by Divine Harmony.
- Lesson 7—Understanding—or The Physician of God.
- Lesson 8—Wisdom—or The Power of Perfect Health.
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Volume 2

LONG BEACH, CALIFORNIA, March-April, 1929

Number 2

THE MAHABHARATA

Each month The World Liberator has been devoted to the special study of a people and their religious beliefs. From time to time special numbers will deal with great books of the world. There are few, very few, really great books. Of these, one of the finest is the Mahabharata, the National Epic of India. It is our intention in our next number to give a bird's-eye view of the Mahabharata.

This poem, or rather collection of legendary poems, has for its theme a great war. Rajakama, the mythical champion of Kauravas was its hero, and around him as the central figure is woven a heroic narrative in eighteen books, forming a literary achievement eight times as great as the Iliad and Odyssey combined.



The World Liberator is being distributed this month a few days later than our regular schedule. The enlargement and remodeling of Worth While Print Shop, which has charge of

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the mechanical details of our publishing work, made this delay necessary. With the improved facilities our publication will reach you somewhat earlier in the month, hereafter.



THE COLLEGE IN JERUSALEM

You will find in this edition of our World Liberator, an outline of a course of 48 lessons. I am hoping that you can help me get these before the world. They are gems and blossoms from The Garden of the Lord God. They have been of indescribable help to former students.

If you desire to enter the great Night School, called The College in Jerusalem, secure these lessons and read one every night before going to sleep. I am sure that you will bless me for their production. We are seeking agents for their sale. If you want to do good and earn a living, organize a class and study these lessons, one at a time. You can also develop a mail order business.

Think this over and let us hear from you.

THE WORLD LIBERATOR

A Monthly Journal of Reconciliation

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My Garden of Allah

I STOOD, one night, at a portal, where lights were mellow and dim,
Where a voice as soft as an angel's bade me enter in.
But I strolled along unnoticed, to a cabin far up on a hill,
Though dark and cold, and cheerless, 'twas a heaven to me still.

Long into the night I pondered, on Life, as I gazed o'er the rim,
Where down in the depths were the lost ones—"Too late to enter in!"
"Too Late!"....."too late!".....what an echo?
Who started that sad refrain? Though they erred in human blindness,
They Can All Begin Again.

In my dreams, through space I floated, to the Garden of Allah I came,
Where the faithful were offering incense, and blessing His Holy Name.
Fain would I enter the garden, and drink at the holy well,
Fain would I sit by Allah, and my story of earth life tell.

At last the Gates were opened, a messenger came without,
Asking: Have you brought Sorrow, Dissappointment, Care and Doubt?
"Stop," spoke a voice close by me, "Your thoughts we even read.
Would you dwell in the Garden of Allah, broaden your earth made creed.

"Tell me, what bring you?—to add to their joy in there?"
Then I knew I could not enter, for my burden was one of care.
Care, sorrow, or envy, worry, greed and hate are unknown
In the Garden of Allah, they're buried outside of the gate.

Said the Messenger, with a smile to encourage, "Go back, you've a lesson to learn.
Go back where love is needed, go back where hearts still yearn!
Go back with a message from Allah, that joy will be theirs down there,
When Men plant Love and Friendship, and weed out greed and care."
So back to the earth I spiraled, even as a Ship of the Air,
And landed 'mid sickness and sorrow, envy, worry, despair.

Soon my own were forgotten, I was learning my lesson fast.
As I lessened the care of others, my own became things of the past.
Again I longed for the Garden, and the rays of the Midnight Sun;
Allah will now receive me, my lesson is surely well done.

Once more I stood at the entrance, in sight of the crowd within,
But no messenger came to meet me, though I thought I was free from sin.
Long I waited outside the portal, till a Messenger, pure and fair,
Whispered, "Would you enter the Garden of Allah?
Go make one yourself—down there."

"Go back where hearts are heavy, go back where faces are sad.
There plant your Garden of Allah, there stay, till hearts are made glad.
Don't soar 'mid stars and planets, seeking a life without pain,
But plant where you are some tendrils of Love—
Know that Allah and You are the same."



THE KAABA

The sacred shrine of Mohammedanism, containing the "black stone,"
at the great mosque of Mecca

THE SOUL OF ISLAM



By DR. FREDOON C. BIRDI

(Reprinted from *The World Liberator*, Vol. 1, No. 2.)

IN THESE, our monthly talks, on the great Religions and Philosophies of the World, we are thinking of Things from the Universal standpoint. We are looking into the Soul of Things divested of all accretions, creeds, dogmas, non-essentials. "The Soul of Things is Sweet, The Heart of Being is Celestial Rest," thus sings the poet of "The Light of Asia." Consequently we see in all the good, the whole good and nothing but the good.

A Supreme Law rules and controls this Universe.



"God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish of one sole race:
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

JAMES RUSSELL LOWELL



"Each religion has its own mission in the world, is perfectly suited to the nations to whom it is given, and

"I swear by the splendor of light
And by the Silence of night
That the Lord shall never forsake thee
Nor in his hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee,
And fear no longer cajole thee.
Thou wert an orphan boy, yet the Lord
found room for thy head.
When thy feet went astray, were they
not to the right path led?
Did he not find thee poor, yet riches
around thee spread?
Then on the orphan-boy, let thy proud
foot never tread,
And never turn away the beggar who
asks for bread.
But of the Lord's bounty ever let praise
be sung and said."

SURA 93 OF THE KORAN

to the type of civilization it is to permeate, bringing it into line with the general evolution of the human family. The failure to see this leads to unjust criticism. * * * It has well been said that while in things essential there should be unity, in things non-essential there should be liberty, and in all things there should be charity. Were that wise rule followed by each, we would hear less of the religious antagonisms and sectarian disputes that bring shame on the very word "Religion." Thus exclaims a great soul.

"About the year 570 A. D., Abdullah, the son of Abdul Muttalib, a Mecca merchant, went on a trading trip from Mecca to Medina, and died

there. A few months after his death his wife, Amina, gave birth to a boy who was named Mohammed. One hundred years later the name of this Arab, joined to that of the Almighty, was called out in ten thousand minarets, five times daily, from the Persian Gulf to the Atlantic, and his new religion was sweeping everything before it in three continents.

"Who was this hero-prophet? What was his environment, and what the secret of his genius? What is the explanation of this marvel of history, asks Zwemer, in his "Moslem World."

I will let Thomas Carlyle answer him from his

"Heroes and Hero-worship," for only a great Soul can look into another's greatness and appreciate it, as the deep calleth unto the deep. So says Carlyle:

"A silent great soul; he was one of those who cannot but be in earnest; whom Nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things. The great Mystery of Existence, as I said, glared in upon him with its terrors, with its splendors; no hearsays could hide that unspeakable fact, 'Here am I.' Such sincerity, as we name it, has in very truth something of divine. The word of such a man is a Voice direct from Nature's own Heart. Men do and must listen to that as to nothing else; all else is wind in comparison. From of old, a thousand thoughts, in his pilgrimages and wanderings, had been in this man: What am I? What is this unfathomable Thing I live in, which men name Universe? What is Life; what is Death? What am I to believe? What am I to do? The grim rocks of Mount Hara, of Mount Sinai, the stern sandy solitudes answered not. The great Heaven rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own soul, and what of God's inspiration dwelt there, had to answer.

"It is the thing which all men have to ask themselves; which we too have to ask, and answer. This wild man felt it to be of infinite moment; all other things of no moment whatever in comparison. The jargon of argumentative Greek Sects, vague traditions of Jews, the stupid routine of Arab Idolatry; there was no answer in these. A Hero, as I repeat, has this first distinction, which indeed we may call first and last, the Alpha and Omega of his whole Heroism, that he looks through the shows of things into things. Use and wont, respectable hearsay, respectable formula: all these are good, or are not good. There is something behind and beyond all these, which all these must correspond with, be the image of, or they are—Idolatries; 'bits of black wood pretending to be God'; to the earnest soul a



MOHAMMED

mockery and abomination. Idolatries never so gilded waited on by heads of the Koreish, will do nothing for this man. Though all men walk by them, what good is it? The great Reality stands glaring there upon him. He there has to answer it, or perish miserably. Now, even now, or else through all Eternity never. Answer it; thou must find an answer—Ambition? What could all Arabia do for this man; with the crown of Greek Heraclius, of Persian Chosroes, and all crowns in the Earth; what could they all do for him? It was not of the Earth he wanted to hear tell; it was of the Heaven above and of the Hell beneath. All crowns and sovereignties whatsoever, where would they in a few brief years be? To be Sheik of Mecca or Arabia, and have a bit of gilt wood put into your hand—will that be one's salvation? I decidedly think not.

"La-elahe-lil-lil-lah," There is no God but God (God is the only Reality); "Allah-o-Akbar," God is Great; and "Islam," Obedience, Resignation, Peace. These are the Key-notes of this great religion. Let us, for a moment, with Carlyle, enter into the soul and spirit of these words of power and faith:

"Mohammed had been wont to retire yearly, during the month of Ramadhan, into solitude and silence; as indeed was the Arab custom; a praiseworthy custom, which such a man, above all, would find natural and useful. Communing with his own heart, in the silence of the mountains; himself silent; open to the 'small still voices': it was a right natural custom. Mohammed was in his fortieth year, when, having withdrawn to a cavern in Mount Hara, near Mecca, during this Ramadhan, to pass the month in prayer and meditation on those great questions, he one day told his wife Kadijah, who with his household was with him or near him this year, that by the unspeakable special favor of Heaven he had now found it all out; was in doubt and darkness no longer, but saw it all. That all these Idols and Formulas were nothing, miserable bits of wood; that there was one God in and over all; and we must leave all idols and look to Him. That God is great; and that there is nothing else great. He is the Reality.

Wooden Idols are not real; He is real. He made us at first, sustains us yet; and we and all things are but the shadow of Him; a transitory garment veiling the Eternal Splendor. 'Allah Akbar, God is Great;'—and then also 'Islam,' that we must submit to God. That our whole strength lies in resigned submission to Him, whatsoever He does to us. For this world, and for the other. The things He sends to us, were it death and worse than death, shall be good, shall be best; we resign ourselves to God. 'If this be Islam,' says Goethe, 'do we not all live in Islam?' Yes, all of us that have any moral life; we all live so. It has ever been held the highest wisdom for a man not merely to submit to Necessity,—Necessity will make him submit,—but to know and believe well that the stern thing which Necessity had ordered was the wisest, the best, the thing wanted there. To cease his frantic pretention of scanning this great God's world in his small fraction of a brain; to know that it had verily, though deep beyond his soundings, a Just Law, that the soul of it was Good—that his part in it was to conform to the Law of the Whole, and in devout silence follow that; not questioning it, obeying it as unquestionable.

"I say, this is yet the only true morality known. A man is right and invincible, virtuous, and on the road toward sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws; temporary appearances, profit-and-loss calculations; he is victorious while he co-operates with that great central Law, not victorious otherwise:—and surely his first chance of co-operating with it, or getting into the course of it, is to know with his whole soul that it is; that it is good, and alone good. This is the Soul of Islam."

"As-Salam-Alaikum:" Peace be on you: Your Salutation shall be Peace.

Mahommed first recognized the Unity and Reality of God; that there is nothing else but God in this world, and that God is the greatest of all created things. Consequently it behooves us to obey His laws and resign ourselves entirely into His hands. Then All is Well; there is no fear; no worry, no anxiety any more, for then the everlasting arms are always around us, and so comes in Peace, Perfect Peace.

He says, "Your salutation shall be Peace." Salam, Have Peace!—the thing that all rational souls long for and seek, vainly here below, as the one blessing. "Ye shall sit on seats, facing one another; all grudges shall be taken away out of your hearts." All grudges: Ye shall love one another freely; for each of you, in the eyes of his brothers, there will be Heaven enough.

"On the whole, we will repeat that this Religion of Mohammed's is a kind of Christianity; has a genuine element of what is spiritually highest looking through it, not to be hidden by all its imperfections. The Scandinavian God Wish, the god of all rude men,—this has been enlarged into a Heaven by Mohammed; but a

Heaven symbolical of sacred Duty, and to be earned by faith and well-doing, by valiant action, and a divine patience which is still more valiant. It is Scandinavian Paganism, and a truly celestial element superadded to that. Call it not false; look not at the falsehood of it, look at the truth of it. For these twelve centuries it has been the religion and life-guidance of the fifth part of the whole kindred of Mankind. And above all things it has been a religion heartily **believed**. These Arabs believe their religion, and try to live by it. No Christians, since the early ages, or only perhaps the English Puritans in modern times, have ever stood by their Faith as the Moslems do by theirs—believing it wholly, fronting Time with it, and Eternity with it. This night the watchman on the streets of Cairo when he cries, "Who goes?" will hear from the passenger, along with his answer, "There is no God but God." Allah Akbar (God is Great), Islam (Resignation, Peace) sounds through the souls, and whole daily existence, of these dusky millions. Zealous missionaries preach it abroad among Malays, black Papuans, brutal idolaters;—displacing what is worse, nothing that is better or good.

To the Arab nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world; a Hero-Prophet was sent down to them with a word they could believe; see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterward Arabia is at Grenada on this hand, at Delhi on that;—glancing in valor and splendor and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Mohammed, and that one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black, unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada. I said, the Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame."

"Incalculably great is the debt of the world to the early representatives of Mohammedanism," says Dr. Alfred W. Martin, the erudite writer of "The World's Great Religions." "For it was they who transmitted the treasures of Greek literature from the Middle Age to the Renaissance, they who originated the graceful art-forms of which the Taj Mahal and the Alhambra are the most famous examples. It was they who contributed to the sciences of algebra and chemistry, astronomy and medicine; they who dotted the Saracen empire with universities and built at Bagdad and at Cairo the most renowned libraries in the world. When London was a city of hovels and the stench in its streets such that no one could breathe its air with im-

(Continued on page 29)

EDITORIAL

ISLAM or SUBMISSION TO GOD

THE RELIGION of Islam is Dependence and Reliance upon Allah—the One God.

The sense of the nearness of God is the most pervading spirit of the Mohammedan Religion. The Muezzin's call to prayer, the quick and faithful response, the common greetings and events of everyday life are all mingled with this unforgetfulness of the Divine. We have quoted on this page some of the most beautiful expressions from The Koran of this appreciation and submission. It is impossible to mingle with them in daily association without realizing the simplicity and all pervading sense of the qualities and overshadowing of The Almighty and Infinite Being. The nearness of two years residence in Palestine is pervaded with personal contact with this great realization. The benefits of this unfailing trust and devotion are most manifest in the conduct and character of all sincere Mohammedans. All who served us in any capacity increased our respect for the spirit of Islam.

Next to this pervading recognition of dependence upon and submission to God, comes their pure naturalness and simplicity of life. No people in all our world are so healthy and natural. Doctors and Dentists are almost unneeded. Their daily food is wholesome and simple, being almost entirely vegetarian and fruitarian. International Brotherhood and World Peace will be greatly increased when this Religion shall be blended with education and modern enlightenment. This is already taking place and the day is not distant when this and all other religions will be pervaded with Universal Tolerance, Mutual Respect and Love of Man in God and God in Man.

Attributes Ascribed to God or Allah in the Mohammedan Koran

The Merciful	Truth
The Compassionate	The Strong
The Ruler	The Firm
The Holy	The Patron
Peace	The Laudable
The Faithful	The Counter
The Protector	The Beginner
The Mighty	The Restorer
The Repairer	The Quickener
The Great	The Living
The Creator	The Subsisting
The Fashioner	The Existing
The Forgiver	The One
The Dominant	The Eternal
The Opener	The Powerful
The Bestower	The Prevailing
The Provider	The Deferer
The Knowing	The Bringer-
The Restraint	forward
The Spreader	The First
The Guardian	The Last
The Exalter	The Apparent
The Honourer	The Innermost
The Destroyer	The Governor
The Hearer	Righteousness
The Seer	The Relenting
The Judge	The Pardoner
Justice	The Kind
The Subtle	The Ruler of the
The Aware	Kingdom
The Clement	Lord of Majesty
The Grand	and Liberty
The Forgiving	The Equitable
The Grateful	The Collector
The Exalted	The Independent
The Strengthened	The Enricher
The Reckoner	The Giver
The Majestic	The Withholder
The Generous	The Profiter
The Watcher	Light
The Answerer of	The Guide
Prayer	The Incomparable
The Comprehensive	The Enduring
The Wise	The Inheritor
The Loving	The Rightly-
The Glorious	directing
The Raiser	The Patient
The Witness	

THE LAW OF SERVICE

NO ONE can gain perfect fellowship with the Living Loving God whose life is not consecrated to some noble service for the good of mankind. This is the purpose of our "World Liberator" and all our publications.

But, far greater things are yet to be done.

Among the greatest of the great is the interpretation of all our Sacred Books and World Epics into their one Universal and common meaning. For this supreme and most valuable service we have prepared a series of 48 lessons covering the four greatest cardinal points of Spirit, Mind, Body and Soul.

As a supplement to such instruction we are seeking practical help to enable us to publish and place in all our Free Public Libraries the greatest and most valuable of all books, including the wonderful and most enjoyable work of "The Thousand Nights and a Night." To do this is impossible unless we find persons of abundant means great and noble enough to finance this greatest of all things to be done for the good of our world. We are therefore seeking to find several Patron Supporters of this great work. Anyone bringing us into contact with such will be thoroughly blessed and rewarded by the many that will be helped thereby.

If interested, please write us asking for further particulars.



CALL FOR PRAYER

1. Allah-o-akbar! (Allah is Great)
2. Ash hadu Allah Illaha Ill Allah! (I bear witness that nothing deserves to be worshipped but Allah)

SEEING GOD



"And he said, Thou canst not see my face: for there shall no man see me, and live.

"And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock.

"And it shall come to pass, while my glory passeth

by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

"And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

EXODUS xxxiii: 20-23.

MOSSES—drawn out—is the representative of the birth and growth in man's intelligent and conscious being of the Spirit of Counsel, the fifth great division of the Spirit of God. Revelation is the history of the whole process of creation in veiled speech and symbolic form. It is not enough to satisfy the heart of man to know what God is, nor to feel the Sacred Divine Presence. The very heart of being says within us, "I beseech thee, shew me thy glory. Let me see thy most perfect form. Let me see thy very face, the Revelation of the very Soul."

In an earlier verse in this chapter we read: And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Joshua is the sixth division of the Spirit. This is the Understanding. While this Spirit remains within, man may speak to God unconsciously, face to face, and yet not know that he has done so. It is one thing to speak face to face with God in trance and another thing to see the very Presence of God with the Understanding. God is not to be seen face to face by any state of Understanding that depends upon the outward appearance. Many talk about seeing God in Nature and yet they do not see God, but some of the work of God. Nature is also a veil of mystery and an allegory that hides the sense. To all outward appearance Nature's very soul is imbued with evil as well as with good. No intelligence of man can lift this veil. We see the law of increase but cannot explain it. We take a seed and plant it in a pot of earth; in a short time there is a plant that doubles the weight of matter by the law of life and growth. Whence comes the increase? How did the unseen become the seen? By what alchemy has this wonder been wrought? We see the glory but not all the glory of Creative Power.

In the life within we see the mighty panorama of God's Thought passing by as we stand on the Rock of the Eternal Substance, and yet the hand, or the mighty mystery of Revelation, is so great upon us that we see only the back part of the nature thereof. More than this no man can see and live. Does this mean what we understand as death? May we only see God's face in some other world? Such has long been the conclusion of all who have tried to interpret these Sacred Writings.

Let us look further into this. The desire of Moses

is not so much for a vision of a face or symbolic form of God as for a full sight of the Divine Glory in all its perfection. The prayer is: "I beseech thee show me thy Glory. Let me see thy real utmost nature made visible to sight." When he sees the back part, but not the face, of God, he hears the Nature of God proclaimed but does not see that Nature made manifest in Time.

"And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." To our natural intelligence this is one of the most contradictory of statements. The latter part seems to wholly nullify the former. Why should a merciful God visit the consequence of sin upon the innocent? Why should children suffer for the sins of their fathers? even to the third and fourth generation? From the standpoint of scientific observation this statement seems to be abundantly verified in natural ways. We are continually looking for the cause of human frailty, sickness of body, derangement of mind and moral insensibility in the acts and nature of the parent more than of the child.

Those who recognize the principle of re-incarnation are no nearer the truth when they see the cause of present suffering in the sinful act of the individual in some former life. If a child loses her husband in India before she has possessed him she is told that she must have been very sinful in some former life, and so she is condemned to the living death of a child widow as a penalty for the fault committed in a former life.

Both of these ways of looking at life are utterly void of the true understanding. The truth is the very reverse of this way of understanding. Because you are born in poverty or of diseased parents, or under very unfavorable conditions of any kind is no proof of demerit on your part. When the most difficult thing is to be accomplished we do not call for the weakest, but for the strongest. The forlorn hope; the desperate task, wherein speedy death seems a foregone conclusion, does not tempt the weak, the immoral or coward heart. Then only the strong and fearless contend for the prize of glory.

The finer the jewel is by nature, the more it must be

cut and ground to bring out all its excellence and beauty.

In the great epics of the world, the mighty heroes, representative of the loftiest attainments of humanity, all pass through much suffering and innumerable dangers and difficulties in the path to victory.

The Revelation of the God-Man is at first a man of sorrows and acquainted with grief. We have not seen the very face or character of God so long as we think that a life of toil and difficulty is a mark of God's displeasure. The stronger any force, the greater must be the resistance to make it operative. Those who have begun to see God are not looking around for an easy task but for the hardest and most difficult of achievement. To behold God within is to see the mighty task to accomplish before God is as manifest in all material ways as He is in the glass of vision.

The iniquity of the fathers spoken of in the declaration of the nature of God is the one-sidedness of Revelation without Understanding. This is not to be remedied in the first nor second nor third generation of its manifestation. It must be followed up to the soul, or the fourth division. It is only in the perfection of man's character and visible life, as well as inward vision, that the long travail is to cease. But through all this time the mercy and long-suffering of God for the perfection of Truth as Life will never cease. The law and life of God that is perfect within will yet be made visible without.

Before we can see God in the objective world we must know the worth of Time. In the Spirit of Counsel we know the joy and sweetness of God's life as a great song or as a hidden treasure and a perfect law. We stand on the height of vision and behold all the land of our future possessions spread out before us. It is, however, only after all the mighty toils to understand and embody the Ideal in the Real that we can see God's Face and still live. This is the prerogative only of man after he ceases to be Jacob—a supplanting power—and becomes Israel—man ruling with God.

So long as the work of the Spirit is incomplete, and Eternal things are unembodied, death remains as a minister to life. Every state in the realization of Truth that is greater in the within than in the without, must die. The final and perfect state is to be an absolute identity of spirit and body; of soul and mind. So long as our power within is greater than our power without we need the very trials and difficulties from which we

fain would be delivered for the exercise of our strength until it shall be equal without and within. The fruits of the earth will yet be as glorious as the fruits of the heavens. Man's intelligence will yet be as creative, in the very substance of life in a universal sense, as God Himself. The perfect man is to rule with God in the heavens and the earth. The perfect state is not God ruling over man, nor man ruling as God, but man ruling with God. This man's home will be in God as truly as man's life, in its perfection, will be The Holy City and Habitation of God.

The form or body of God is both form and formless. It is ever expressing itself in form and yet remains the Infinite Ether or Substance from which all forms arise. The Body of God is the one perfect Organization of God. Those who have found this form, and the character of the intelligence pervading it, have stood with Moses in the cleft of the Rock. They have seen within the very source and cause of all that is. They have received from God the perfect law that shall yet be the perfect life as well as knowledge. The water that flows from this Rock is the very Consciousness of God.

The Spirit of Love and Counsel strikes this Rock with violence. The power to command it comes only in the end of Time and the perfection of our understanding. The Love of God from Eternity is expressed only through the wisdom, long-suffering and infinite patience of God in Time. On the Spirit's travail in Time rests the iniquity or uncleanness of Revelation without Understanding. Through Time the perfection of our world is to pass from the state of promise to that of fulfilment. The blessed service of Time will never cease until all that is objective shall be one in consciousness with the life within, and God's Will shall be done as perfectly in man's intelligence as it is now in the mighty life and beauty of Heaven or Revelation. Then the life of all will be in the life of each and the life of each will rejoice in and pervade with intelligence the consciousness of all.

In dream and vision we enter the cleft in the Rock and behold the glory of God passing by and finding expression by the law of Time. The day will come when the sense of Time will disappear and we shall behold, not simply the back part, but the very Face or Nature of God made visible in the nature of a perfected and created humanity.

FRIENDSHIP



A. M. Alcorn

If you have ever been a friend
To anyone at any time,

If you have ever lent the hand
That helped some other one to climb
You have not lived in vain.

And if you told him that you
thought

The plan he had would surely pay
Whether commerce, play or plot
You have not lived in vain today.

And if, perchance, at any time
You've held a brother by the hand
And showed him by a faith sublime
That you could see and understand
Friend, you have not lived in vain.

THE BOOK OF PSALMS



or

The Book of Right Divisions

LAW IN ILLUMINATION

INTERPRETATION XIII. PSALM XIII.

To the chief Musician, A Psalm of David.

1 How long wilt thou forget me, O Lord, forever?
How long wilt Thou hide Thy face from me?

2 How long shall I take counsel in my soul, *having*
sorrow in my heart daily? How long shall mine enemy
be exalted over me?

3 Consider and hear me, O Lord my God; lighten

mine eyes, lest I sleep the *sleep of death*;

4 Lest mine enemy say, I have prevailed against
him; and those that trouble me rejoice when I am
moved.

5 But I have trusted in thy mercy; my heart shall
rejoice in thy salvation.

6 I will sing unto the Lord, because he hath dealt
bountifully with me.

THE NOW come upon the second compartment of this mystic Cabinet. Like the years, each is divided by twelve. Like the years, there is a continual repetition mingled with change. So turns the wheel of life. The mills of the gods grind slow but exceeding fine. The old order changeth and lingereth. The new cometh and also stayeth. The years of life are many and progress comes both fast and slow. Only the wise can discern the fleeting footsteps among the many laggards. Only the discerning can find the infinitely varied with universal sameness. In the heart, a Divine Receiver sits waiting as well as working. The light of Illumination is for long so subtle and erratic; so varied and yet monotonous; so full of promise and yet so apparently short of performance, that whenever this Spirit of Reception is touched with the human quality of impatience, he cries out, "How long wilt thou forget me, O Lord! forever? How long wilt thou hide thy face from me?" Will the clear nature of law never be discerned? Shall man never know in religion with the exactness he knows in science? Will this long asking, seeking and knocking at closed doors never find response? Will the face of law never shine with clearness, or must this one be forgotten forever? Must external nature be surveyed and reduced to order and the higher realm of spirit linger in savage, uncouth barbarism and heathenish darkness of superstition? How often the human heart in its deepest soundings for positive truth has been compelled to say: How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? How long will disorder prevail over uncertainty? How long must we be content with experimental and tentative methods

in religion? Is this cause never to be settled in its firm and everlasting foundations? Is every light to be but darkness when compared with its successor? Are we to think, forever, we are reaching the summit, only to find another life beyond? "Consider and hear me, O Lord, my God; lighten mine eyes lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him; and those that trouble me, rejoice when I am moved." Deep down in the heart of man abides the sense of something fixed and absolute. Behind all apparent disorder there abides a perfect order. From the beginning God has made up His mind and taken rest in the foreknowledge of the end toward which Time is steadily flowing. This Spirit shall not sleep forever. Confusion and uncertainty shall not always rejoice over the agitations of man's heart for rest from toil and the discovery in truth of a secure dwellingplace. This absoluteness of the law and ultimate triumph of the permanent over the impermanent can truly say, "But I have trusted in thy mercy; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he has dealt bountifully with me." All the sons of God, who in the beginning shouted for joy, shall shout again in the end, when the whole purpose of God is revealed. God's mercy and bounty are in this hiding. Man must be very strong and excellent to still toil and strive for improvement after discovering the perfect law. Though what is destined shall come, the very purpose of God includes every exertion and excellence of which man is capable. The fullness of the Divine excellence must therefore be hidden until we have done our part and established the natural man on the foundation of true character and perseverance in this partnership with God.

WITHOUT liberty there can be no worship. The slave may bow, and cringe, and crawl, but he cannot live, he cannot adore. —Ingersoll

THE RIGHT SPIRIT



"Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

NUMBERS XIV. 30

THE LAND here spoken of is the Promised Land flowing with milk and honey. The milk is the philosophy and understanding, and the honey, the sweetness and substance of the natural Divine life. By what means can we enter into this most desirable state? How can we understand and how can we know that we understand? Many think they understand a subject, when they have not the remotest idea of the nature of what they are supposed to understand. It is easy to think that you understand the meaning of Revelation when you have no conception of the very nature thereof. There can be no understanding of Revelation that is not founded on the knowledge and life experience that Revelation is the history of the life of God in its growth and development in humanity. So long as we take it as mingled history, fable and song of material events we must fail to understand its inward sense.

The work of the Understanding comes after that of the Spirit of Counsel. Man learns to live consciously with God before he learns to understand the language by which God speaks to man. While it is Moses and Aaron who lead out of Egypt—the intellectual state—into the wilderness of the Unknown and the fiery Mount of Divine Illumination, it is Joshua who conducts into the Promised Land flowing with milk and honey. This is the milk of the cow of plenty—the pure philosophy of existence drawn by Interpretation from the flocks and herds of Divine Vision. The honey of this state is the sweetness and taste of this inner life when it is compassed about with the true Understanding. Such sweetness is impossible by the intelligence of things. Love and reciprocity between God and man in the heavenly state is the source of all that is most sweet.

The pursuit of life from the standpoint of the psychic and occultism or seeking after the marvellous is without this quality of sweetness. The human character is always sweetened naturally by love. The same is equally true of the spiritual life.

Success in everything depends upon conditions. The whole passage of the people of Israel from Egypt to Canaan sets forth in symbolic language the way to pass from the intelligence of heavenly things into their consciousness with understanding.

The Land of Promise is a life of continual receptivity from God both intelligently and consciously. The Great Leader of the spiritual life into this state is Joshua—son of Nun—Continuation. With Joshua is Caleb, the bold or impetuous one. This word also means—Dog of God. The Dog of God—the faithful

follower of the God who inhabiteth Eternity—is the Spirit in Time. It is by faithfulness and much continuation in Divine ways that we finally gain the clear understanding of heavenly things. Nothing great is ever accomplished in any department of life without much faithfulness in Time.

Caleb is the son of Jephunneh—for whom it is prepared. This Land of Promise is prepared for those who gain it by faithfulness and earnest labor to understand and be the thing that God purposed. For long we are like those who say, The land is good, but it is impossible to gain possession therein. Of all who go up to spy out the land, it is only Caleb and Joshua who bring a true report. Caleb is representative of the tribe of Judah—Labor, and Joshua, of the tribe of Ephraim—Truth. Truth with Understanding joined with labor to do and to be the Truth, are the essential conditions of success. All who are lacking in these two must wander still in the vast wilderness of the Unknown. Those who die in the wilderness are all those states in the knowledge of Truth and qualities of life that fall short in completing the labor of Time and in understanding the Eternal Nature and Substance of the Living, Loving God.

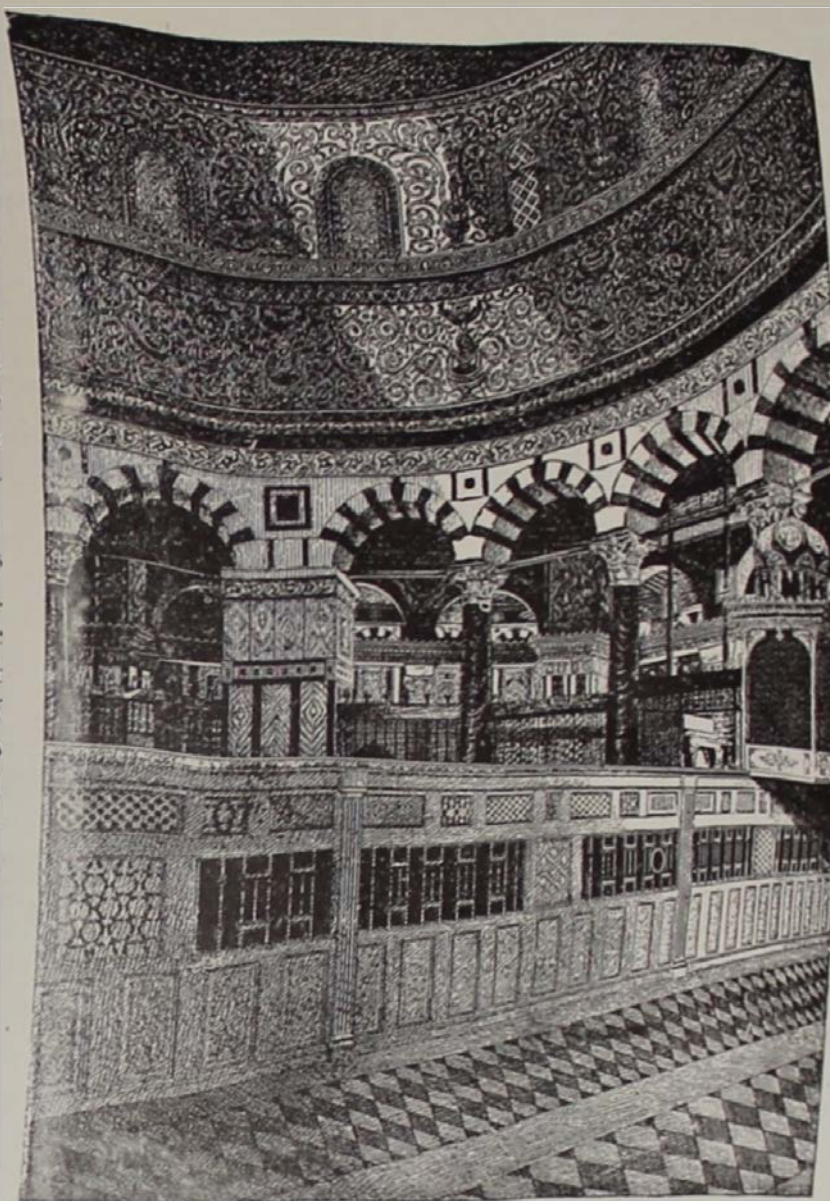
In the meaning of Caleb and Joshua we have the only two principles of attaining to this land flowing with the pure philosophy and the honied sweetness of the Divine Life and Substance. If we eat of this sweetness of God's Life it must enter into our very nature and make us sweet and gentle at all times and under all conditions. This does not mean an abandonment of all your individual rights, nor a lack of strength. The lamb must lie down with the lion, but not with a dead lion. Strength must survive to defend the right. If you drink of this milk of the Divine Meaning of things it will make you intelligent even in natural ways. This land flows with milk. There is no lack. Its rivers run with it. There is an abundance. You do not have to drink the sour milk of yesterday, nor the skimmed milk after the cream has been taken away. It is only fresh and sweet milk of present continuous abundant interpretation that will combine readily with the honied sweetness of the Ethereal Life of God. We have not entered this Promised Land in an occasional touch of the inner life. It must be with us continually. It must be an ever abiding sense of God's Presence. This, however, is not to be obtained without the companionship of Caleb—faithfulness in Time and persevering continuous labor towards this great realization. We cannot

gain this by giving a few days to it, or a year, and then leaving it for other ideals. We must take it up as the one thing worth all other things; and then pursue it, day and night, through all the wilderness of the unknown, until the ideal has become the real. Those states of knowledge of Truth that do not reach to this will die in the wilderness.

The spirit of Caleb is the true spirit of success. For this spirit there are no difficulties that cannot be overcome; no walls of separation reaching to heaven between man and God that cannot be overthrown. The Lord has said "As truly as I live, all the earth shall be filled with the glory of the Lord." This means that all our understanding will be pervaded with the heavenly life, and all our ways of doing natural things be one in spirit and unselfishness with all our ways of seeking for heavenly things. This is the way of which it is said, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went: and his seed shall possess it."

When the land is entered, the city given to Caleb is Hebron—conjuncton—because this is the blending of Time with Eternity. When this City is given Caleb can say of himself, "As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in."

Achsah, the daughter of Caleb—the conscious growth and worth born of this faithfulness—is married to Othniel—the lion or strength of God; and upon them Caleb bestows both the upper and the nether springs. The daughter of Caleb is bestowed upon Othniel, because he conquers Kirjathsepher—the book city, or city of the letter. It is only by Divine strength combined with the best that man can do that we win the full alliance between Time and Eternity. This same law is shown in all that we read of Joshua. It is the law of the land—the fragrant place—or perhaps the spiritual. This



MOSQUE OF OMAR

is only done by compassing the city seven times, and then seven times in one day. We must know both the separate and the united operation of all of these great divisions of the Spirit, before the walls of Jericho fall down. Some of those who enter the land are defeated by the men of Ai—the heap of further treasures—because they think it can be achieved with only a part of their strength; and because man has appropriated to himself that which belongs to God.

In the Understanding that is victorious, there must be the recognition and exertion of our utmost strength as well as a just dependence upon the help of the Living God. For this Spirit of perfect relationship between our own powers and the help of God, the Sun of Intelligence and the Moon of Conscious interior Illumination will still stand still until our enemies are sub-

dued before us and Love and Peace abound on earth.

The distinctive element of Joshua—or true Understanding—is courage. Those who know their own powers and the helping Presence of the Living God, will not be easily made afraid. Whatever others will do, this Spirit will say, "As for me and my house, we will serve the Lord." To serve the Lord is to elevate all that is natural into heavenly conditions and to draw down all that is heavenly into the natural state. This is not the Spirit that can keep Religion out of business nor business out of Religion. This is not the Spirit that follows the loftiest ideal for a day or a year, but the Spirit that follows the Lord fully. We cannot gain this goal and be looking around for an easy way, or a life without trial and difficulty.

After the Promised Land is entered there are many battles to fight. Joshua must gain victories in the East and in the West; the North and the South. It is Joshua who divides the Land between all the tribes, giving a just portion to each. We must know and be just to all our great gifts of spirit and body, soul and mind. Only thus can we possess the abiding sense of our life in God and of God's Life in us. This land flowing with milk

and honey is no material land, but the very Body and Life of God known and possessed in Time and Eternity with the Understanding. The very delight of this would be dangerous and destructive without understanding. When it is found it will make all things new. Those who win it must of necessity recreate the world and all its ways of doing things. For such there can be no compromise. They can no more live for self nor separate natural from spiritual things. The natural flows

freely into the spiritual and the spiritual descends continuously into the natural. When these walls of separation fall they are never again to be built.

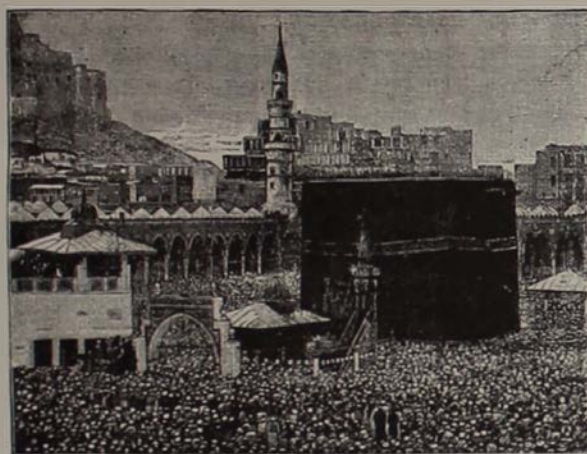
This dual state is to be consecrated wholly to God. If we would possess the Promised Land we must give a full and constant recognition to this, the ultimate goal of all attainment. In this Land, or union of spiritual and natural life, we must win and build both our Holy City and the Temple within the City.

MOHAMMED -- PROPHET OF ISLAM

by Florence D. Shreve

HIGHLIGHTS IN HIS LIFE

- A. D.
- 570 Birth
- 595 Marriage with Khadija
- 610 Commencement of call
- 613 Public appearance.
- 616 Persian conquest of the Nearer East
- 617 Flight of his followers to Abyssinia
- 618-619 Siege in Mecca. Retraction and subsequent repudiation. Death of Khadija
- 620 Flight to Taif
- 620 July 16 Beginning of the Moslem Era
- Sept. 20 Arrival at Kuba after the Flight
- 632 Jan. 27 Death of Mohammed's son, Ibrahim
- 632 June 7 Death of Mohammed



MOSQUE AT MECCA

Facts concerning the early life of Mohammed are obscure. It is generally supposed that he was a posthumous child, whose mother died soon after his birth, and that he was reared, first by his grandfather, and then by his uncle, Abu Tahib, a man of position and influence.

During his early years he was sent to the desert to acquire the habits and language of the Bedouins. His writings show a variety of information which could only have been gained through a wide range of experience.

At twenty-five he married Khadija, a wealthy widow, fifteen years his senior. They raised a large family, and he became a food merchant in Mecca.

For several years he secretly gathered together his disciples, and when finally he issued his pronouncement as prophet and dictator of Mecca, he had a large and loyal group of followers. His increasing success led to the persecution of himself and his less influential

disciples. His friends prevented his exile, though he was subject to personal insults and abuse. Mohammed attempted to find a refuge for his followers at various places in Arabia and finally fled with them to Yathrib. There began the turning point of his career, and from this time on, his success was continuous, and culminated in his return to Mecca as dictator. This virtually meant control of Arabia.

Mohammed declared himself the promised Messiah of the Jews. The Jews repudiated him. He claimed his revelations confirmed both the Jewish and the Christian Scriptures, and the Koran includes great portions of both.

The five cardinal points of Islam as prescribed by Mohammed are:

First—There is no God but Allah, and Mohammed is his Prophet.

Second—Continual Prayer.

Third—Daily Almsgiving.

Fourth—The fast of Ramadan.

Fifth—The Pilgrimage to Mecca.

As Jews are still looking for the Messiah and Christians for a second coming of The Christ so are Mohammedans looking for a greater Prophet. But the best in every religion are waking to the fact that God within each soul is the only Savior and fulfilment of every promise.

—Editor

Selected Verse

THE EASTER MESSAGE

BY KATE GRAY CHAINÉY

Glorious Easter morn so fair!
Alleluias fill the air,
Making hearts and voices sing
With a new and joyous ring.
Long hath dream of life and strife
Held dominion over life;
Now a happier, brighter day
Sheds a radiance on our way.

Lilies sweet perfume the air,
Emblems of that life so fair
Which shall make our earth to shine
With a glory all divine.
Love shall reign in every heart,
Wisdom be "the better part,"
Earth and Eden once again,
Fitting home for God-like men.

Out of darkness into light;
Clearer vision, purer sight;
Gone all sense of death and gloom,
Banished terrors of the tomb,
Borne aloft on pinions light,
Dwelling now in mansions bright,
Evermore our song shall be
Life Immortal, full and free.



THE LAW OF LOVE

BY MARTHA SHEPARD LIPPINCOTT

Believe ye in the gospel love
And sweetest peace will fill the soul,
And following its guiding light,
We're sure to reach the heavenly goal.
Remember e'er the Golden Rule,
Applying it to all mankind;
That what a paradise on earth
The world, awakened, soon will find.

Why need men quarrel so o'er creeds,
When love is such a simple thing,
And will, within the hearts of men,
Such peace and sweet contentment
bring?
It is the lesson Jesus taught,
The way to find God's inner light,
And turn mankind from wrongful deeds,
To make them love the pure and right.

To love mankind and do by all
As we desire to be done by
Would always bring such sweet reward
That we, the rule, should gladly try.
How much of grief and misery
The rule of love would drive from
earth;
For bringing peace and happiness,
All other rules have little worth.



DON'T FOOL YOURSELF

It's well enough to dream about
The things you like to do;
But you must wake and get to work,
To make your dreams come true.
The man content to hold his job
With work that just gets by,
Will find but few to comfort, when
His job bids him good-bye.

TEACH ME TO LOVE

There was a time when, in my daily prayer,
I asked for all things I deemed most fair
And necessary to my life. Success,
Riches, of course, and ease and happiness;
A host of friends, a home without alloy,
A primrose path of happiness and joy.
Ambition ruled my way. I longed to do
Great things, that all my little world might
view
And whisper "Wonderful."

Ah, patient God,
How blind are we! Until Thy Shepherd's rod
Of tender chastening leads us on
To better things. Today
I have but one petition, Lord:
Teach me to love. Indeed,
It is my greatest and my only need.
Teach me to love, not only those who first
love me,
But all the world; with that rare purity
Of broad outstretching thought, that bears
no trace
Of earthly taint, but holds in its embrace
Humanity; and seems to see
Only the good in all, reflected, Lord, from
Thee.
And teach me, Father, how to love the most
Those who most stand in need of love. All
that host
Of people who are poor and sick and bad,
Whose tired faces show their lives are sad,
Who toil along the road with footsteps slow
And hearts more heavy than the world can
know.

People whom others pass discreetly by,
Or fail to hear the pleading of that cry
For help, amidst the tumult of the crowd;
People whose very anguish makes them
cold and proud,
Bitter, resentful, stubborn in their grief.
I want to bring them comfort and relief;
To put my hand in theirs, and at their side
Walk softly on, a faithful, fearless guide.
O Savior, Thou the Christ, Truth, ever near,
Help me to find these sad ones, doubly dear
Because they need so much. Help me to seek
And find that which they thought was lost;
to speak
Such words of cheer that, as we pass along,
The wilderness shall blossom into song.

Ah, Love Divine, how empty was that
prayer
Of other days; that which was once so fair,
Those tempting baubles that the world calls
joys,
Are nothing to me now but broken toys,
Outlived, outgrown, I thank Thee that I
know
Those much desired dreams of long ago,
Like butterflies, have had their summer day
Of brief enchantment, and have gone. Today
I pray for better things. Thou knowest,
God above,
My one desire now—TEACH ME TO
LOVE.

BIRTH OF CHRIST WITHIN

FRA ANGELUS (1682)

"God's Spirit falls on me as dewdrops on a
rose;
If I but like a rose, my heart to him unclosed.
The soul wherein God dwells—what church
can holier be?—
Becomes a walking tent of heavenly majesty.

Lo! in the silent night, a child of God is
born;
And all is brought again, that e'er was lost
or lorn.
Could but thy soul, O man! become a silent
night,
God would be born in thee, and set all things
aright.

Tho' Christ a thousand times in Bethlehem
be born,
If he is not born in thee, thy soul is all
forlorn.
Hold, there! where runnest thou? Know
heaven is in thee;
Seek thou for God elsewhere, his face thou'lt
never see.

In all eternity no tone can be so sweet,
As when man's heart with God in unison
doth beat.
Ah, would thy heart be but a manger for
the birth,
God would once more become a child on
earth!"



CLOUDS

BY THOMAS RUTHERFORD FLEMING

Scan the clouds dissolving pageantry
And thou the soul subliminal shalt know
Beholding its flower, Infinitude.
No cadence of the poet's art
Can inform us as intimately.
The clouds in nuance robed
Rival the choiring orbs
In spacing the mind's
Time conquered estate.
Yon long rolling wave of sea cloud
Breaking in spray on heaven's beach
Phrases the eternal Real
As a bard's enduring verse.
These ephemeral sierras
Give the magnitude and rhythm
Of the mind's evolving thought
And transcendent imagery,
Creating from incorporeal
That which alone is substantial.
Those cirrus clouds
So starry high
Echoing child memories
Of age-long hours and days
Translate to the mellow spirit
Syllables of immortal youth.

THE MAN OF MEN



MAN Wise in Counsel, Like unto GOD; as Personified
in the Odyssey of Homer; and Interpreted
to the Understanding.

BOOK XIV.

THE DIVINITY OF MATTER

IN SYMBOLISM, swine represent matter, and swinishness, materiality. But even swine, by education, can rise out of swinishness. If pigs are bred to cleanliness they will thrive much better than those that are left in filth. The care of man has greatly improved the nature of ground wallowing swine. The day may come when to call a man a hog will not be so bad as at present.

Uncle Sam, the most composite and many-sided of nations, is often represented by this symbol; and the United States is the great pork breeding country of the world. The country that to-day is the most forward reaching in its spiritual life, is, at the same time, far the greatest in its material development. The Love of the Almighty, Infinite, Loving God grows side by side with the greatest love for the Almighty Dollar. The Dollar is loved because it is the measure of material wealth. The perfected world will be a rich world, and its material wealth will be the companion of its spiritual abundance.

Matter is as near to spirit as the under side of a shield to the upper. There is a portion of the very spirit in man that gives itself to the care of material things, while the larger life of the spirit is caring for things spiritual. Each is faithful to the other. There is a Divine Order and Providence in the material development of the world as well as in the spiritual.

Matter also has its law and moral use in the education of the soul. The Star of The Divine Man is of the West even when it appears in the East. All experience in material life is for the increase of the spiritual; while the spiritual ministers to the refinement and increase of the material. There is nothing more beautiful in Divine Song than the simple, wholesome faithfulness of Eumaeus, the Divine Swineherd, to his master, the Divine Ulysses.

Herein is portrayed what will yet be the relation between the care for the material and the spiritual interests of life. The house for the swine is large and detached. It is built of stones and thatched with sloe—a thorny shrub. These are the thorns of the material sense. The thorn of the flesh is flesh itself; and the thorn will remain until flesh and spirit realize and manifest their oneness.

There are twelve separate styes, each holding fifty

females. The males sleep outside and are three hundred and sixty in number, when the number is complete. The number is, however, incomplete, because some of them are continually consumed by the false suitors. The knowledge and understanding of God in Nature will never be complete until there is added thereto the knowledge and understanding of God in Spirit.

Science will become religious and Religion will become scientific. The perfect understanding of Revelation in the spirit of devotion will be based on a perfect reciprocity and correspondence between all material and spiritual states of being. Through such understanding the body will be realized in spirit and the spirit in body. It is only in this perfect balance of the two that man's flesh will become visibly and consciously immortal on the earth.

When Ulysses first appears, clad as a beggar, he seems in danger of being killed by the dogs that help guard the swine. He escapes by sitting down and letting the staff fall from his hand, and by the swift action and energy of the swineherd. This is the attitude of non-resistance. This will be the only attitude that will save from the destroying power of Time. The strength of Time must be fully respected. Care and watchfulness over the material interests of humanity, will befriend only that form of understanding that includes material justice and well-being with the highest spiritual development.

The hospitality of the Divine Swineherd is most instant and beautiful in its heartiness and simplicity. It is not influenced by the sordid garments and age of the suppliant. The truly noble mind never turns away from need in whatever guise it may appear. When Ulysses would thank him for his kindness, Eumaeus says: "O stranger, it is not right for me, even if a more wretched one than thou shouldst come, to dishonor a stranger; for all beggars and strangers are from Jove; but our gift is both small and friendly." There is a spirit of care for material interests that is growing up in the breast of humanity that will sweep away the disadvantages of poverty and inequality of opportunity.

This, however, will be accomplished without the sacrifice of personal possession and of individual responsibility and administration. This cannot be accomplished from without by man-made laws and force.



NAUSIKAA

It will come only in the nature of man becoming God-like.

There is no evident moral, or soul, superiority in Ulysses over Eumaeus. The one is the equal of the other, even though Eumaeus speaks of Ulysses as "honoured senior" and regards him as a master. Ulysses is the senior of Eumaeus, because man realizes body in spirit before he becomes aware of spirit in body. In the days to come these two interests of spirit and matter will be one and inseparable. This is more than scientific Monism, because it includes the element of personal consciousness. Both Ulysses and Eumaeus know and realize the companionship of God. The understanding of God in spirit and matter is impossible without the religious life and love of The Living, Loving God.

The refinement of matter and the development of humanity is the fruit of Time. Man grows divine even in naturalness. The very excesses of material sense-life create a re-action and an aptitude of spiritual receptivity. Nature has its subjective side that swiftly repudiates any mere objective and material view of life. Eumaeus receives his master with instant and cordial hospitality, even when proclaiming him dead. So man declares Religion dead and yet shows himself religious.

Though we deny God, God remains self-evidently operative in every life. In every intense moment of existence man cries to the very God he shortly before declared had no existence. Those who deny God often

honor Him instinctively more than those who proclaim Him.

Even though Ulysses hears that he himself is surely dead, without hope of any return, he beholds his power honored and his property cared for, as though he still remained among the living. Even so is it the life of our world. Man cannot get away from God however much he may try to do so. The Divine Presence is everywhere; and the human is turned everywhere Godwards, even as truly as God is continually seeking expression in humanity.

Materialism goes so far as even to seek to create man into God. The realization of Divine Powers cannot be ignored. The work of the builder goes on whether seen or unseen.

The great wealth of Ulysses is four-fold. There are twelve herds of oxen; also of sheep, and as many of goats and of swine. These correspond with the four great divisions of spirit and body, soul and mind. In the hospitality bestowed upon Ulysses, the flesh of the five year old sow is divided into seven equal parts. One is given to the Nymphs and to Mercury, the son of Maia; for this is the recognition of the allegorical nature of Revelation and its Understanding. The material interests of life will yet give a just portion to the right understanding of Revelation.

To Ulysses is given the "continuous back". This is the law of evolution in material conditions, that is incomplete without the principle of continuity in the

spiritual life. Evolution is an absurdity without continuousness and persistence of conscious being. The recognition of mind in nature requires a thinker. The ways of God proclaim the Being of God. As thought in man implies consciousness even so does thought in nature. The growth of consciousness insures the knowledge and fellowship of man with God.

In drinking and eating together Eumaeus and Ulysses are brought closer together. Each discovers the nobility of the other. As God finds man so does man find God. Knowledge of God comes in the growth of character rather than in the increase of intelligence. The instinctively noble find the Very Presence of the Thinking Loving God. Entertaining strangers opens the very consciousness of man to the Angel Unawares. Breadth of mind and noble generosity of heart are the sure harbingers of the home-coming of Ulysses. Sincerity is the moral life of hospitality. The sincere are hospitable to both new and old. In being thus friendly to strangers, the Angel of The Living God is received unawares.

This great home-coming of Ulysses—the hated task and labor to conquer and possess the Eternal Things—is the very greatest event in the history of our human world. It means the drawing together of every spiritual and material interest of man upon earth. The moral consciousness of the world is certainly awakening to a concept and largeness of religious understanding and devotion that includes both material and spiritual well-being. The true God is ever God of the heavens and of the earth.

Earth is the companion of Heaven. We must not take this as pertaining to the physical earth, any more than we are to understand by Heaven, the span above and around our earth. In truth, these are only correspondences. Heaven and earth are thus associated in all Religions. One is the All-Father and the other, the All-Mother. One is Revelation and the other is Understanding.

The two are related to each other in many ways. We must distinguish between this understanding and the Eternal Understanding of God. This earth, or understanding, undergoes many changes. As there are Heavens or Revelations so are there earths or understandings. As there is a final change in Revelation so there is a last great change to come upon the earth—man's general understanding of the whole nature of existence. There is to be a New and Everlasting Earth, or Understanding, as well as a New and Everlasting Heaven, or Revelation.

Before this last, earth is many times destroyed and renewed; sometimes it is destroyed by water and sometimes by fire. Water and fire must be understood as symbolizing consciousness and the energy of love in the united operation of intelligence and consciousness. As the physical earth consists of land and water, so

does the real earth, or understanding, consist of intelligence and consciousness.

We shall never understand Revelation until we cease to think that the men and women of these Sacred Divine Writings have been men and women upon the earth, as we are men and women upon the physical earth. It is of the earths that are to be destroyed. It can have no place on the New Earth—the Final Understanding that is to endure for ever. We grow towards this Finality in Understanding in the same degree as we become human, cosmopolitan, world wide in our loves and sympathies.

All lesser, or limited states of understanding are to perish by the way. God's end in Creation is a perfect Humanity. When Revelation speaks of a chosen people, as it does in the Hebrew Writings, and also in other Revelations, it does not mean a particular people but a particular state of understanding.

To God, wickedness is a state or quality to be finally overcome and destroyed forever. All the wrath, indignation and judgments of God are against every wicked, narrow, one-sided, shut-up state of understanding in Truth. Understanding, in its perfection, must include the general as well as the individual consciousness, and also an equally all-inclusive intelligence. Both of these states are, of necessity, the product of ages, the fruit of many lives.

As there are many degrees of intelligence so there are many gradations in consciousness. The earliest states of the understanding are selfish and personal. The Final Understanding must be unselfish and, while including personality, be impersonal in its inclusiveness of the interests of all. Intelligence is the power of observation of facts and of forming conclusions therefrom. Consciousness is the power of realization, relationship and oneness of life therewith.

You can think of another and you can also be conscious of another. To be conscious of another is not the same as being that other.

You can know what another feels and is, to a large degree in your own consciousness, and yet remain wholly yourself. The more we become conscious of others, the larger becomes the consciousness of self. Every perfect individual will stand for both himself and the race. He will seek no good for himself that is not for the good of all.

There are purely individual, selfish states of consciousness and intelligence. Just above these there are family states of consciousness and intelligence that are bounded by blood relationship. Above these come national and religiously sectarian states of fellowship. All these will be lost in the greater consciousness and intelligence of the New Earth, or Understanding.

The right understanding of Revelation is of equal importance with Revelation itself. The way of man upon earth—and that means his understanding—is to be like

(Continued on page 30)

THE GOSPEL OF JOHN



The Soul Revealed

Chapter XII.

THE GREAT UNITY

"As soon as they hear of me, they shall obey me:
the strangers shall submit themselves unto me."

PSALM XVIII. 44

"Hear, O Israel: The Lord our God is one Lord:
And thou shalt love the Lord thy God with all thine

heart, and with all thy soul, and with all thy might."

DEUTERONOMY VI. 4, 5

"And it shall come to pass in that day, I will hear,
saith the Lord, I will hear the heavens, and they shall
hear the earth."

HOSEA II. 21

THE GREAT DUALITY does not do away with the equally Great Unity. When Lazarus is restored to life there is a feast of all good things in heaven and earth. God is seen, heard and felt in all natural as well as in all spiritual ways.

This Oneness is like that of a true marriage. The more the two become one the more they are two. It takes a mighty duality in love to give each his or her own unity. Only the greatest of all lovers are big enough not to, in any way, trespass against the unity of each other. It is only the greatest lovers of God in nature who will be great enough to love Him in the world within. Just as fast as we discover the Divine Within, will we see the very life of God in everything without.

At this feast, while Martha serves the food, Mary sheds the light and sweetness of the very Consciousness of God when she anoints the feet of Jesus with the costly ointment of spikenard. This is justified because it is a preparation for burial. There is nothing so precious and dear as to hear the very Voice of God within. There is no excess in giving to this supreme devotion. This, as mentioned in another place, is called The One Thing Needful. But to give this our supreme love and devotion need not keep us from serving the good of all mankind in every natural way. The restoration of life to Lazarus—equal love to Martha and Mary—will fill our world with every possible delight.

Desire—in the character of Judas, the carrier of all values—is represented as a thief. This is most true, and yet Judas—being the same as Reuben—is the first-born of the Spirit's Might. It is Desire that prompts us to labor and betrays us to suffering and death in every great division of spirit, mind, body and soul. Judas is just as Divinely chosen to be one of the twelve as Peter—Hearing, or John—Love. Each of the twelve is absolutely essential to the Perfect Whole. Our Desire is for us often found to be a liar in promising us blessings at once that cannot possibly be gained without the help of Time and the equal service of all the other qualities of perfect being.

The raising of Lazarus and the feast that follows, is the world's great need in the union of science and religion. This is the day to come when all the government and business of our world will be conducted as

sacredly and devotedly as the worship of God. We shall yet learn that the most effective way to make ourselves worthy of God is to most serve our fellow-men. A great multitude will give glory to God when we cease to contradict in our Sunday Schools what we teach in so-called secular education on the week days.

The King of Israel is to come to our world seated on a colt, the foal of an ass. The ass is the symbol of Consciousness, and it is only the intelligence that is seated on the cosmic and undivided consciousness of all that is natural and spiritual, that is destined to rule our world without a rival. We are told that many of the rulers are converted but fail to acknowledge it because of their fear of the Pharisees. The Pharisees—those separated—are all the spiritual teachings and influences in our world that are kept apart from things natural.

In like manner the Saducees—a just people—are those who reject all religion as superstition and give all their love and devotion to improve material conditions in material ways. But the day must come when the most scientific and natural people will seek to know and understand the inner and eternal meaning of all Revelation. These are the Greeks who seek through Philip—Discernment—to see Jesus. This is the hour for the victory of the Supreme. Though this is the hour for the death of the spiritual apart from the natural, it will be quickly followed by the resurrection of the only perfect Ideal and Standard of life. The only way to real Immortality will be the sacrifice of a spiritual ideal of Immortality of spirit and body; the unseen and the seen made one.

The prince of this world to be cast out is Satan. This is the power of mystery so long dominant in our world. But the day is now at the dawn when spiritual things will be wholly natural, and it will be just as common to know God as to know each other. It has been predetermined from the beginning that the Son of Man should be lifted up on the Cross of the four dimensions of being until he shall draw all men unto him.

The real meaning of the Cross is the fourfold life of spirit, mind, body and soul, all acting and advancing together like a square of soldiers as one state of being. All that has come forth from God in Revelation will yet be understood in this fourfold life, now at the dawn.

THE BOOK OF A THOUSAND NIGHTS

AND A NIGHT



As Translated By
RICHARD BURTON

And Interpreted By
GEORGE CHAINEY

FOREWORD

THIS BOOK is written for the dissemination of The One True and Great Romance of Life. Millions of readers have been attracted, entertained and fascinated by the Arabian Nights Entertainments. These have been published in very many varied forms, both expanded and abbreviated. Most of these editions have undergone emasculation by eliminating from the text many of the most essential features, because of the very natural, free and truthful presentation of sex symbolism.

The Burton Edition was confined to a few thousand copies both in England and this country because of this supposed dangerous element. This work is the essential background of the great Truth to which our world is just beginning to awaken.

This great Romance of Oriental literature cannot be set aside or eliminated when the world awakes and takes stock of its true and immortal inheritance. Among our greatest and most valuable possessions are the few immortal books. All other books might be destroyed, save these few, and still leave our world its noblest gifts from the Heart of Supernal, Absolute, flawless Perfection and Joy of life. Leave us the Hebrew and Christian Scriptures, The Mahabharata, Ramayana and The Upanishads of India, The Zend Avesta of Persia, The Iliad and Odyssey of Homer, and The Arabian Nights Entertainments, and we have still more to spend in these values than anyone has yet begun to use. It may startle some to know that anyone can claim equality of these books and dare to say that they are, as yet, unapproached in true appreciation or appropriation of their boundless treasure. This, however, is the claim herein put forth, to be abundantly proved and established in the following pages, and for all who shall devoutly read with hearkening and obedience.

Many have traduced all these books as impure and obscene because of the sexual element therein. This idea must, at the very outset, be bravely faced and understood. No part of our human nature has been more traduced than this wherein we alone can ever be fully created in the image and likeness of God.

No man can find or know God until he finds and knows that he is the perfect balance and consummation in a perpetual married relation of the Cosmic Con-

sciousness with Infinite, Universal, All-Comprehending Intelligence.

In all the great Scriptures of the world the highest Truths are embodied in sex symbolism. To take this element out of any of these books is both to emasculate and deflower them of their primal and eternal values.

The final and perfected state of Religion is called Beulah or married. The beatific vision of Heavenly Life made natural to man is compared to a bride. The Heavenly Eternal State is to be the bride of the natural and human life made immortal on this earth of ours. This is the great Truth that is the one underlying element of This Thousand Nights and One Night. The One Night is only the beginning of the next Thousand that is to go on endlessly; ever new and ever old; ever Divine and yet equally human.

All that can be said on this subject from a scientific and ethical standpoint will be found explicitly set forth in the Foreword of the Translator. This defense is, however, from another standpoint. Burton was a Free-thinker but not consciously evolved so as to experience the joy of the Romance of life that is a far greater state than all the delights of the Imaginative State. The Imaginative is a form-world state, but only a picture-world presented to the mind by illumination of what is yet to become an abiding state of conscious normal being. But this great State can only come after many foregleams and promises. All the mighty Books are but promises of what is yet to be written in the concrete and natural life of man upon earth.

The denial and elimination of sexual life under religious experience has only been for the elimination of its merely animal and pro-creative function for the development of its Divine and Regenerative State. While this self-assumed abnegation and suffering has been a part of our world's salvation, the coming of the larger Truth will give fulfillment for denial and joy for suffering. That this claim will be disputed by ignorant, prurient and fanatical minds is a foregone conclusion. But so is all Truth born against denial. But the great awakening is here. The moral sense of Humanity is being turned to a universal tone and temper. God is bringing back the captivity of Zion. The Day of Freedom has dawned and so our world is ready

to know the one and only means of Victory for The Freedom of the world.

THE FREEDOM OF THE WORLD

INTERPRETATION I.

Story of King Shahryar and his brother

The essential meaning of this introduction and strong thread on which all the shining jewels to come are to be strung is to be found in the meanings of the names Shahryar—city friend and Shahzaman—King of the Age. Galland gives Shahzaman—King of Women. This is, in verity, the truer meaning, because this is the state of the Understanding of Cosmic Consciousness of which woman is the correspondence.

Religious Truth and Devotion are The City Friend, because all city life is made possible by the background and support of Religion. But there comes a time when established and authoritative Religion reaches the limit of its usefulness. The development of intelligence apart from the quality of consciousness has reached its limit. This is the great longing of Shahryar for a sight of Shahzaman—the King of Women. His first thought is to go to him, but this is prevented by the grand Vizier who is sent instead to bring the younger to the elder. The younger must come to the elder as in the case of the prodigal son. One of these brothers represents the spiritual and the eternal, while the other is the natural and the operation of the Spirit in Time and Matter through the many agencies of art, science and education. Science and Nature must yet come into the spiritual life.

This younger brother, on the eve of his departure, finds his wife in the arms of a black cook. This is the love of the natural consciousness for the dark and mysterious things and facts of life. Shahzaman is made ill and wretched by this event. The natural mind is sick and discouraged with this inordinate love of the occult and mystery of things. He grows worse and worse pondering upon this, until he is cured by finding that his brother is more betrayed than he himself. There is more love of mystery and more seeking of the knowledge of hidden things among the religious than among the scientific. Finding that they are both betrayed and that consciousness apart from intelligence is not to be trusted, they resolve to wander forth into the world and not return to their kingdom unless they find someone who is more betrayed than they have been. This example comes to them in the conduct of the wife of a monstrous Jinni. These Jinni will often appear before us in these marvellous stories. They represent the greatness of the spiritual apart from the natural.

While the Jinn is asleep his wife compels the two kings to accept of her person in sex union. They are forced to do this from fear. She shows them how impossible it is to keep woman from securing her will by external force. The point is that there can be no perfect allegiance gained by forced creeds and established authority. Sciences and religions are incapable

of preventing change and variety until all the possible facts and experiences of life, however dark and mysterious, have been explored and possessed. Finding that the case of this Jinn is even worse than their own, after three days the kings returned to the palace, and the elder, after causing the death of the false ones, established the custom of marrying a virgin every night and causing her execution in the morning. This is the experimental stage of many new and progressive states in religious consciousness. Nothing satisfies. There are in every city as many religions, cults and creeds as days in the year. The spirit of devotion passes from one to the other condemning each to death after a brief hour of enjoyment.

But this unsatisfying, changing period comes to an end when Shahrazad demands of her father that she be made the wife of this king. This is accomplished by the marvellous stories with which she interests him. In this she is aided by her sister who invokes the story. One is Shahrazad (city-friend) and the other Dunyazad (religion or world freer.) One is the consciousness within, and the other, the consciousness without, delighting in the nightly entertainment of the conscious life within, in an unending and ever changing panorama of dream and vision. This is the only state that can give either religious or world freedom.

The life of city is in bondage. Every one is seeking some form of pleasure in society or in some place of amusement. The only deliverance from this enslavement is by finding this perpetual nightly entertainment of the Higher Consciousness. This must be shared by the outer. It is a state only to be gained by much preparation. It rests upon unchanging laws. The best of the natural state must have learned how to make connection with the best of the spiritual. This is the state in which God gives to his beloved in sleep.

In the final and universal Religion there is to be no night. Nothing short of this can bring satisfaction to the spirit of man exploring and seeking to know all the possibilities of being. This is the state that brings freedom, for man can never be free until he knows and lives with God both consciously and intelligently, each for himself. No one can know God from another.

Religion can never be free until it is discovered to be a greater state than all religions. This is not merely a state of mysterious enjoyment but one of nightly instruction and aid in making each day glorious with some true and noble service for the good of mankind. When the right time comes nothing can keep the world from this glorious consummation.

Shahrazad cannot be prevented. In vain her father tells her the strange story of the bull and the ass. This is a story of a wealthy merchant who understands the language of birds and beasts, but is under oath not to impart the secret to another. When man has grown rich in understanding and wisdom by intercourse between the heavens and the earth, he knows what each stage of life contributes to the mighty whole. Every-

thing has its value. Every bird, beast, reptile and insect is an open book to the one who knows and lives with God. The bull represents the strength and working power of intelligence of the law; while the ass corresponds with consciousness without intelligence. The ass, in trying to help the bull to an easier life, gets into sore trouble. So when the woman demands the secret of her husband at the cost of his life she gets herself into trouble through the wisdom of the man learned from the cock in the barn yard.

These things are all wonderfully true when taken in their allegorical sense. There are many divisions of consciousness that must be governed by a strong and vigorous intelligence. Consciousness alone is like water without a shore. But no moralizing or warning will keep back the operation of this glorious two-fold consciousness that is to be married to the loftiest and freest spiritual Intelligence. When Religion becomes universally intelligent and co-operative in consciousness be-

(Continued to page 23)

TO ALL DEVOTEES OF ISLAM



ISLAM—meaning submission to Allah, knowing well there is no God but God; that Allah, Yahwah, Zeus, Indra, Christ, Messiah, are all the same and that the great sacred books of the world have but one purpose, to bring each individual into conscious and intelligent comradeship with this One and Only source of life.

Listen: There is but one way to this Final Goal of Nirvana's bliss. First you must learn to attend the Night School of the Kingdom of the Undefined and Undefinable called "The College in Jerusalem." Read on another page about the Thousand and One Nights, known generally as The Arabian Nights Entertainment. There is no more delightful and profitable reading in all the world of literature. The best and most perfect edition of this great work is Sir Richard Burton's, in seventeen volumes. We desire to bring out a great edition of this work with a key to its Divine Human meaning, involving the union of day and night, the Heavens and the Earth. We desire to place a set of this work in all our six thousand free public libraries and all other libraries for English reading students, but this will require a large sum, at least \$200,000, but anyone investing this sum will easily double their investment in independent sales at \$150.00 per set. Besides this, the work will be dedicated to such a Patron and win for him or her the love and blessing of every sincere student of the work.

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GEORGE CHAINEY

362 Ximeno Avenue,
Long Beach, California



(Continued from page 22)

tween the within and the without, the day of freedom will dawn for our world.

We have been pleased with the idea that the great war now brought to a close has been to make the world safe for freedom. This is only true in a political sense. Political freedom is only an opener of the way. The Real Freedom that is yet to bless our world can only come through the marriage of Shahryar to Shahrazad, and later, of Shahzaman to Duniyazad. This last marriage is only consummated at the close of The One Thousand Nights and The One Night. The day must pass into the night full strong before the night can pass into the day.

As the fruit of the present war the moral sense of obligation to Humanity has been greatly intensified. But this is only at the dawn. All the suffering caused by the war is only a trifle in comparison with the vast whole. All around us eyes are weeping and hearts are breaking because this two-fold marriage is yet unconsummated.

This glorious Book inspired of God; pulsating with this mightiest of all truths; clad in the sacred symbolism of sex life—because this is the most Divine part of Humanity—the very heart of being is yet flouted as obscene by those who are filling the world with tears that can only be dried when man has married the outer and inner consciousness to Universal Religion, art and science, administered from the moral stand-point of Each for All and All for Each.

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ENRICHING FRIENDSHIPS

By DR. CHARLES PEASE

I HAD A FRIEND," is Charles Kingsley's oft-quoted answer to one who wanted to know the secret of his rich life. That answer will be the touchstone of all true friendships.

Friends are known by their mutual power of revealing and discovering themselves to each other.

The essence of the friend is in that rare gift of revealing something fresh and surprising every time you meet him.

Rich personalities always are turning up something unsuspected, or verifying something that previously has only been hinted.

But that demands something from you, the other partner in friendship. The bringing out of hidden charm or concealed greatness depends quite as much on your genius as a discoverer as upon the rich qualities in your friend.

A rich life can only give itself up freely to another rich life. Anything less than entire mutuality is something less than friendship. We have relations of all degrees and refer to them as "friendship"; but they are not often that.

No real friendship is possible where there is in the smallest degree dependence or the sense of obligation felt by either toward the other. Friends, before all others, must be equals.

One may pour out his life in a willing and generous service for others. In return he may receive gratitude, homage, reverence, respect, affection, but not

friendship, which is the fellowship of kindred souls.

A wise man said "it is a great education to live with a soul perennially fresh and absolutely honest." That brave lover, Robert Louis Stevenson, said, "The best that we find in our travels is an honest friend," but deeper than this he saw that "sincere friends keep us worthy of ourselves." When we find these wise thoughts to be true of our friends we begin to truly live.

The friendship that makes the least noise is likely to be the most useful. In the possession of a quiet grace there is a quality of persuasive strength. Such a rule seems to live by another good rule of the wise: "Sojourn in this place as if you meant to spend your life here." Almost more remarkable than personal friends are those who become friends of a community; who root themselves into its life by a persuasive grace that is unmistakably generous and noble.

Such friends live in a fashion that forbids regrets over trivial interests and time-serving work. They have planted themselves permanently at the heart of the community. The true friend embraces you in the expression of himself. When two friends converse it is as though one talked to himself; there is such a complete awareness of each other's mental and spiritual processes.

It is plain from these suggestions that friends are not often found, nor easily made. They represent the choicest, rarest, the most delightful and satisfying of all possessions. To be worthy of a great friendship is to excel in living.

"MEN OF THE EARTH, BROTHERS IN ETERNITY, SHAKE YOUR SOULS, AWAKE, THE HOUR SO LONG WAITED FOR, THE PROMISED HOUR HAS COME. OVER THE DARK FIRMAMENT OF SUFFERING HUMANITY IS RISING, THE MORNING STAR HERALDING THE DAY WHEN YOU WILL UNDERSTAND THAT MAN'S MOST SACRED DUTY IS TO BE MAN, THAT IS, TO MANIFEST LIFE, INTELLIGENCE, TRUTH AND LOVE. THERE IS NO HIGHER AIM, NO VASTER PROBLEM. AND YOU WHO REALIZE THIS WILL BREAK THE FETTERS WITH WHICH IGNORANCE AND FEAR HAVE BOUND UNCONSCIOUS HUMANITY, AND WILL STAND UP FREE, AND KNOW YOURSELVES TO BE THE ETERNAL MANIFESTATION OF THE UNMANIFEST WITNESS OF THE ABSOLUTE: SONS OF THAT GREAT ALL WHOM YOU CALL GOD."

Thinking and Dreaming

By Charles Gardner

AS A MAN thinketh in his heart, so is he," is a quotation that reaches into the most inner recesses of one's being. It is what man thinks that makes him what he is; the thinker and the thought are never separate. Thinking and dreaming of what the thoughts will bring forth is a most wonderful and dangerous process. Thoughts have the power to make us happy and joyful, to make us sad, to make us loving, to make us mad, to make us laborers, to make us lazy, to make us whatever we would wish to be. Oh! what a power our thoughts do employ, to drive us, to lead us, to drag us about.

Thoughts are the things upon which worlds are built, the foundation of which is the rock of ages. When thoughts are lifted up high into heaven the thinker is lifted to the right hand of power.

When thoughts are carried low in search of complaint the thinker will find himself groveling in filth. In thoughts of thankfulness complaint is forgotten, then the heart is lifted up to the throne of God. To stop thinking is an unthinkable thing, so thinking aright is the next best thing.

There is head thinking and there is heart thinking. When in co-operation they are an almighty power. It is because one or the other is thinking so true that love is bubbling over between the two, the thought for the other is quite forgotten. This thinking apart of the head and the heart is the one-sided state called evil or sin.

Our Lord's Prayer

Our Father Mother God:

Great Creative Cause and Joy of our being,
hallowed be Thy Name.

May Thy ruling power of Love and Thy controlling will of Right and Goodness in us and our affairs be fulfilled.

Give us this day our need in soul and mind and body.

Forgive us our trespasses against Thy Law of Love, as we forgive those who trespass against our right of Life and Love.

Leave us not in temptation in thought or word or deed, but deliver us from our own and other's ignorance.

Thy Will, Thy Life, Thy Love, Thy Wisdom centered in us pours out Thine abundance and glorifies Thee and Thy Name forever.

PRABUDDHA BHARATA

Prabuddha Bharata, an English monthly started by Swami Vivekananda has entered into its 34th year and has come out in enlarged form and with much improved get-up. At present it is in 52 pages of royal size and contains matter almost one-third more of what was in the last year. The February number of the magazine contains many interesting and readable articles. The opening article is an unpublished letter of Swami Vivekananda in which he dwells on some of the essentials of his faith. The thought provoking editorial contains an answer to the vexed question whether religion is to be shelved, if the country is to be freed from foreign dominance; the article is, however, likely to arouse much controversy. Notes of conversations with Swami Turiyananda are profound and soul stirring. Sanskrit Culture in Modern India is the insertion of a speech delivered by M. M. Haraprasad Sashtri, M. A., C. I. E., Hon. D. Litt. as the President of the Oriental Congress held in Lahore last November. New Light on Dream-Psychology deals with dream problems from Up'nat'em standpoint. The Practice of Religion contains practical suggestion for the guidance of those who want to build their religious life. Persons interested in Scriptures will find the English translation of Ashtavakra Samhita, that powerful and yet simple Sanskrit treatise on Advaita Vedanta, a profitable reading.



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TALKS TO THE YOUNG FOLK



By EDITH F. SUTTON

MARCH and April are wonderful Spring months, and interest all lovers of fruit and vegetable life by watching the new shoots appear. Right here by my open window in California in the first week of March I look up and see the fig trees bursting into foliage, looking so strong, well and happy. Yes, I say 'happy,' dear children, because I believe that there is a kind of consciousness in all animate things, and with that consciousness comes a desire to live and be its best, whatever it is. When you forget to water your fern or flower, you see it beginning to droop and look sad; you then go quickly for the refreshing water, and give some to the thirsty plants; and have you not noticed how they drink and revive, and smile their thanks to you? And you feel just a little ashamed that you should have neglected anything dependent on your thought and kindness?

Well, these two months are certainly beautiful, even if the March winds are rather cold and blustery. But oh! how refreshing it feels to face the wind and breathe in its health-giving properties. Then in April how exquisite is the sunshine taking turns with the showers in giving moisture and heat to our needy earth. Nature is so beautiful that it is certainly worth while to study it in its many conditions. Our hearts rise in thankfulness to "NATURE'S GOD" and we try to be worthy of all our blessings.

ISLAM

The *World Liberator* is taking for its main subject in this issue "ISLAM," which means 'Surrender' (to God). Islam is the same as Mohammedanism, which is a religion very wide spread, and whose believers, for the most part, are earnest and devout. It is largely traditional although Mohammed himself strongly affirms that God selected him as The Prophet who received his inspirations from the Angel Gabriel who, in one of his reveries, he beheld, holding before him a scroll, which he commanded him to read. This scroll was none other than the Koran, which, through the agency of the Angel Gabriel, he transmitted into writing. Hence we have the Mohammedan Scriptures called The Koran. Mohammed was shown that this Great Book is "uncreated" and "eternal."

This Book is held in great veneration by Mohammedans; just as much so as the Hebrew Bible is revered by Christians. Each thinks its own Bible the best. Islam, like the Christian Religion, is cut up into many sects, but all esteem their Bible as the highest authority on Divine matters. Like all other Bibles, the Koran is translated into different languages.

Having lived for two years somewhat in associa-

tion with Mohammedans, chiefly of the working class, we were much impressed by the simplicity of their devotion. When in conversation with any of them, at the Muezzin call to prayer, he would instantly cease speaking, pull out his little 'praying-carpet', lay it on the ground and, facing Mecca, would kneel down, make a short prayer, then jump up and continue the conversation just where it had been interrupted. One cannot fail to respect this outward devotion, for the worshippers are very much in earnest.

It was not until The Prophet was about forty years of age that he passed through great mental struggles, repeatedly meditating suicide. This was but a stage through which he passed before he recognized that he was being "Taught of God" and that these mental experiences were but stepping-stones leading him upwards and onwards, till his life was wholly guided by God.

It is needless to say that Mohammed suffered bitter persecutions and was gravely misunderstood; many people affirming that he was a fraud, and his inspirations untrue. The fact that Islam exists today should be evidence that it was of Divine Origin. However, dear young friends, it is always the case that when a great Teacher appears in our midst, he has to face scoffings, jealousy and insult. Persecution attended the birth of all Religions, yet they survived; martyrs have lived and died; and even today you will meet people who call any faith differing from their own, 'frauds.' Be that as it may, we cannot fail to note that the Religion of ISLAM is widespread, and is the treasure of thousands of Mohammedans, who truly set an example to the world of faithfulness and devotion.

Do you not think that we should bless its existence, knowing that in every Religion there GOD DWELLS, ready to help His Lovers to rise out of bigotry into Universal Love; as we have so frequently said, "Each for all and all for each."

Remember, the Koran must not be read from a literal standpoint any more than our own Bible should be taken literally. "THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE." Do not forget this, my dears, but read all Scriptures from the Light of the Spirit.

Ant-life

A friend in Switzerland has kindly contributed the following incidents, personally known to her, relative to insect and animal life, as follows:

"At our London 'Zoo,' a certain colony of ants live on one island, or, if you like it better, inhabit a castle surrounded by a moat; the object of this arrangement being of course to oblige these ants to keep to

themselves. Once a fortnight the islanders are presented with a dead mouse upon which to feast and make merry. Like many men, gypsies especially, they like their game rather 'high,' so the first thing they do is to bury their prize.

"On one occasion it was placed too near the coast line with the tragic result that while a party of ants was busy disposing of it, this nice head of game toppled over into the water, carrying with it several of their number. Thereupon their comrades made frantic attempts to rescue them, and the agitated scene so diverted the spectators that next time the dead mouse was placed in an equally insecure position, in hopes of its providing another thrilling episode.

"But not at all! The party of ants told off to bury the prize prudently approached it from the interior and made a little hollow in the rear, so that the mouse rolled down into the place prepared for it."

Blanche Cromartie.

Now, dear young folk, could there be clearer evidence of thought and purpose? This circumstance was recorded in "THE TIMES" newspaper in London, England.

This lady has many interesting facts concerning insect life, that have been her personal experience. Her true stories demand the respect and consideration of scientists, who are apt to make scornful remarks about "the lower creation" possessing no reason. If they only possess 'instinct' I wish we humans had more of it!

A True Story of a Monkey

A gentleman who had passed several years in India told me that he once had a pair of monkeys who inhabited a cage in his garden and were greatly attached to each other. One day the husband monkey was found nearly mad with rage and grief. A snake had entered the cage and killed his beloved mate! Sometimes Hanu was allowed to play in the garden, and on the next occasion he found there a heavy stone which he contrived to carry into the cage where he used to sit, a melancholy figure, always brooding over his loss, and also over his revenge! One evening my friend, smoking his pipe in the garden, heard a crash and loud cries from the monkey house; being the triumphant yells of Hanu over the prostrate enemy whose head had been crushed to a pulp by the well-aimed stone.

Of this dramatic vengeance my friend was an eye witness.

The Dung-beetles

One hot day on the Karroo, we overtook a pair of large brownish beetles with sturdy robust bodies who we thought at first were just out on a holiday tramp like ourselves. But on closer observation we noted that our six-legged comrades must be bound on a regular journey, possibly a complete change of residence, for they had their luggage with them; which luggage consisted of a single article! A good example this to most

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COMMENCING JANUARY 1st, 1928

Editor—W. G. HOOPER

CRANEMOOR HIGHCLIFFS-ON-SEA
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two-legged tourists. The said article was a clay ball, hard, smooth, and bigger than the travellers themselves. However, they were not breaking any porter's poor back with lifting their 'saratoga,' for they were shoving it along themselves.

The track was rough and bumpy so that every now and then the beetles had to push with might and main to get the ball up a tiny hillock. Sometimes they lost their grip on it and back it rolled from whence it had come. Another time, just as they had given it a good boost up, it would come upon a little declivity and vanish ahead of them—quite out of sight. These must have been terrible moments for the beetles, but they were of the 'Never-say-die' sort of folk, so after the briefest of halts they hastened on to retrieve their precious property.

Sometimes they went different ways, but their search never lasted long. Instinct led them to their own.

We were still absorbed in watching our fellow-travelers, when, all of a sudden an awful tragedy befell! In one second of time death overtook them both! The faithful, bustling little couple lay on their backs with the half-dozen wee black legs drawn up and lying motionless on their black waistcoats. We hung over them in dismay, then paused, and someone said, "Did that leg move?" It did! And the intrepid pair came cautiously to life again and turned themselves back upwards.

Plainly they had caught some signal of danger—possibly a hovering bird which preferred its game alive. They were soon quite themselves again and able to resume their journey, still trundling the ball. Can you guess why it was so precious? Mother Beetle had put her eggs, safe and portable, in this little spherical perambulator.

We parted from this worthy couple with admiration of their prudence, energy and parental devotion.

✽ ✽

HOME IS NOT HOME

By H. W. B. Moreno

(Taken from "THE MAHA-BODHI," May 1923)

Home is not Home, where love cannot rest,
And peace and contentment lie not in the breast.
Where discord and rancour the heart does contain
And jealousy fans up the old fires again.

Go northward, hie southward, turn east or run west,
There home is not home, where love cannot rest.

What if there be grandeur the heart to beguile!
Love is not enchanted in splendour of style;
The glitter may charm, for a moment, the eye,
Love seeks but for fond hearts, its love-knots to tie.

Go northward, hie southward, turn east or run west,
There home is not home, where love cannot rest.

("The MAHA-BODHI and the UNITED BUDDHIST WORLD" was founded by The Anagarika H. Dharmapala.)

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THE MEHER MESSAGE OFFICE

THE MEHERASHRAM INSTITUTE,
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THE SOUL OF ISLAM

(Continued from page 7)

purity, Cordova was noted for the cleanliness and beauty of its streets and squares. Arabic is the most widely spoken language, and though Chinese characters are used by more people, Arabic will carry one further round the world. And with the Arabic vocabulary has gone the Mohammedan religion. Today we decorate our walls and floors with fabrics that Mohammedans taught us to weave, we regale our senses with perfumes that they taught us to make, we teach our children the higher mathematics from textbooks of which they were the original creators.

"Conspicuous in the ethical teaching of Islam is abstinence from intoxicating liquor and the practice of humaneness towards animals. Drunkenness is the vice most to be feared in tropical countries and Mohammed's opposition to Christianity was based, in part, upon its failure to put an absolute veto on the use of intoxicants, the New Testament furnishing abundant warrant for indulgence. Ex-president Eliot of Harvard University took the ground, in a late address, that Mohammedanism is a better religion than traditional Christianity for the African tribes because of the stress which Islam puts upon total abstinence. General Lew Wallace, for twenty years a resident of Constantinople, declared that while Christian drunkards were to be seen every day, he never once saw an intoxicated Mohammedan. A "Society for the Prevention of Cruelty to Animals" is unknown in Moslem countries except in cities overrun with Christians. In Turkish cemeteries the four corners of the slabs that cover graves are

grooved to catch the rainfall so that the birds may drink and sing over the places where their human brethren sleep. The fact that not all Moslems live up to the requirements of the faith is no reflection upon it any more than Christian failure to practice the precepts of the Sermon on the Mount warrants adverse criticism of Christianity. The ideals of a religion are ever ahead of the practice of its representatives.

"Obedience is the cardinal virtue of childhood and in making Islam the central doctrine of his religion Mohammed preached a gospel exactly suited to the needs of his people; they were in the childhood stage of development in which submission to rules and the ruler is the highest virtue.

"By lifting to a higher moral and religious plane the communities of his day and place; by welding into a harmonious religious unity the conflicting creeds of Arabia, Mohammed achieved that which neither the Judaism nor the Christianity of Medieval Arabia could accomplish. Nay, more, in the successful fulfillment of his civilizing work and in the realization of his supreme religious aim, Mohammed rendered invaluable service, not only to Arabia, but to all the world."

BLESSINGS

"I pray the prayer the Easterners do,
May the Peace of Allah abide with you.
Wherever you stay, wherever you go,
The beautiful palms of Allah grow.
Through days of labor, and nights of rest,
The Love of good Allah make you blest.
So I touch my heart as the Easterners do,
The Peace of Allah abide with you."

CLOSE OF EMERSON'S ADDRESS TO THE STUDENTS OF
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WHEN you shall say; 'as others do, so will I, I renounce, I am sorry for it, my early visions; I must eat the good of the land, and let learning and romantic expectations go to a more convenient season:' then dies the man in you; then once more perish the buds of art, and poetry and science, as they have died already in a thousand thousand men. The hour of that choice marks the crisis of your history; and see that you hold yourself fast by the intellect. Be content with a little light so it be your own. Explore and explore. Be neither chided nor flattered out of your position of perpetual inquiry. Neither dogmatize nor accept another's dogmatism. Why should you renounce your right to traverse the star-lit deserts of truth for the premature comforts of an acre, house and barn? Truth also has its roof and bed and board. Make yourself necessary to the world, and mankind will give you bread, and if not store of it, yet such as shall not take away your property in all men's possessions, in all men's affections, in art, in nature and in hope."

MAN OF MEN

(Continued from page 18)

unto God's in Heaven, or Revelation. This understanding cannot be right so long as it is shut up to any one revelation, or controlled by any historical view concerning it.

The True Understanding will not be Hindu, Buddhist, Hebrew nor Christian. It will call itself by no name. The Holy City—or Life of the future—will be without walls and boundaries, being open on every side to all the four winds of heaven and to the four cardinal points of earth. No individual will become the representative of this New Heaven and this New Earth. He who first reaches this Understanding will emancipate as much from himself as from others. The Kingdom—or right understanding of Revelation—will put every soul into personal relationship with the Living God. This understanding will be both intelligent and conscious. It will be rich with much Knowledge and overflowing with the abundance of Life.

All the great characters of the Sacred Books of the world are representative of qualities to be built up into man's life when he shall have Revelation with the right understanding concerning it. It is by seeking this Understanding that we shall gain all other desirable things. If we seek after things for themselves we shall not truly possess them even if we gain them. The only real good must come to us through Revelation received with a perfect understanding of its meaning.

This is the Work of Time. This alone shall reach to Immortal Life. No false understanding can come into the changeless state of final intelligent conscious fellowship and continual intercourse with the Living, Loving God. To gain this you must have for it a full strong desire. Your whole being must have selected, out of all things else, this one thing as the most desirable and most needful.

If you have the right understanding you will know that all that you see, hear and touch of God is of His Creation, out of His Own Life and Substance. And beyond this you will realize a Glorious Presence and Greatness that is more than all that you have before seen, heard or felt. This is the sweetness of all that is sweet and the strength of all that is strong. Having possessed this you will never forget it. There can be for you no more outer darkness and mental confusion. All is order; even the sorrows and discipline of life can no more daunt and discourage you. The memory of God's Glorious Presence, beyond and more than all the glory of His Works, will keep you in the love of God and in the spirit of patient continuation in well-doing.

Though you live among those who live in hell—the shut-up states of the Creeds—you will not be dismayed. The gates of hell—the shut-up states—cannot prevail against those who are intelligently conscious of the One True Immortal Church, which is the Very

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Body and Substance of the Living, Loving God. This life is dual. It includes the Divine of self and the self of the Divine.

Man is also a creator. Our own thoughts and feelings take form and live again in the life of dream and vision. If, however, you are actively, consciously and intelligently co-operating with God, you will soon learn to distinguish between self and God. In this reception of Revelation with Understanding you cannot dwell much upon the means of your intercourse, because the joy of the Thing itself will save you from all self-consciousness of a doubtful or painful kind. There are people in this world who love each other so completely; who rejoice so fully in the consciousness of each other, that they can be together in perfect rest and content and yet utter no word.

The right understanding of God is of this nature. Perfect love is without fear and without doubt. A perfect motive in life is the fruit of such understanding. In the New Heaven, or Revelation, and in the New Earth, or Understanding, there can be no unrighteousness. There will henceforth be no separation between intelligence and consciousness; the objective and the subjective. All material interests will be equally sacred with all the spiritual interests. The Most Holy Spear and the Most Holy Cup of the Grail will never more be divided.

Many live in rest in the luxury of the beauty of consciousness. These are the excesses of pleasure and lust, both objectively and subjectively. Others live in knowledge without the joy and charm of life. All these wicked and one-sided states will be remedied by Revelation with Understanding. This perfect state will be rich with the pleasures of art, the facts of knowledge and the comfort of pure religion.

Through such Understanding man will become as an open window in heaven through which the very Nature of God will be revealed. This cannot be communicated by teaching, apart from living. It is only by knowing and living with God that the Divine Peace, Blessedness and Beauty can shine through us. The more we live with God in Revelation with Understanding the more transparent our bodies and actions will become with the Very Life and Substance of God shining through from within.

The light of the sun, of the moon and of the stars is symbolic of the Light of Revelation. The smiling, cultivated fields of earth; the flowing streams and gleaming strands, denote the greatness, plenty and beauty of a right understanding. Heaven is God's throne and earth, His footstool. In the Perfect Life these two continually give to each other grace for grace and joy for joy.

To seek Revelation with Understanding is to seek first the kingdom of God and His righteousness, to which all things else shall be added. This understanding of the heavens and the earth as Revelation and its

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Understanding, is today the world's greatest need. Short of this we are all captives. In no other way can we make our captivity captive. In no other way can we gain the moral cleansing from greed and graft, and the excess of materiality so strongly felt.

The whole world will remain in strife and unrest until humanity opens its whole conscious being intelligently to this one Dove of Peace that never descends save at the opening of Revelation with Understanding.

As the Divine Emmæus is in tone and spirit the fitting companion of Divine Ulysses, so will all man's devotion to material well-being and the good of all the children of men, be the equal and perfect companion of our devotion to God in the vast, sportive, titanic life of the heavens. Though in this home-coming of Ulysses he knows the swineherd and himself remains concealed, there is that about him that wins love and hospitality, in spite of his ancient appearance and worn out garments.

At the beginning of this great Return, even in its disguise and concealment, there will be a manifestation of power beyond all concealment. The apparently false story of his life and adventures is, by no means, wholly false. This captivity of Ulysses in Egypt is like that of the children of Israel in Egypt. Here he gains, like Israel, the wealth of the Egyptians. The Son of God is called out of Egypt, because this is the

power and division of Mind. As Egypt is a fruitful land because of the rich deposits of the Nile, so will material life be ever fruitful because of the wealth-bringing river of the stream of the Spirit flowing through the division of the Mind.

By increase of the fertility of consciousness in Mind we shall be prepared for the awakening of consciousness in the life of the Body. Then we shall see the Divinity of Matter equally with the Divinity of the Spirit; and to these will be added the Divinity of Mind and of Soul; the perfection of man's moral nature like unto God's.

(To be continued)

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LETTERS TO THE EDITOR

FROM LONG BEACH

DEAR DR. CHAINEY: The China Number of "The World Liberator" is an invaluable one. I especially delighted in your brief article "China and the Chinese," for it voiced a spiritual fact in regard to the Chinese that should be thundered in our ears.

The Western opinion prevails that China is an arrested development and that its people have been asleep for centuries. This is an example of stupidity that cannot be matched in all the records of complacency. If we would study China a bit we would ask ourselves: Why is it that China is the only nation of Antiquity that has survived? To understand the answer requires an aesthetic, a psychological and a spiritual development that but few possess. Your article is evidence that you possess it.

The truth is that China has discovered a secret normal that preserves her integrity and a happiness that wears. It is a normal that knows the manifold qualities of the soul, its depths and infinitudes. It is a normal that welcomes old age as an honour, as well as a normal that is neither haunted by the fear of death or of want. It is a normal that has made reverence and ceremony a habit of the daily life, therefore, as Marcel Rouff, the terse and brilliant French writer informs us, in every town that is preserved from our progressivism, you find an atmosphere of merriment and gaiety, you are never out of the sound of laughter, music and singing. Drop into any Chinese city at haphazard and the place seems perpetually "en fete." Their serenity and equipoise, as your article intimates, is a healing and a medicine to the melody of our hurry and worry. I enthusiastically en-

dorse your intimation that some day the Orient will conquer America and Europe—not by the sword but by a spiritual invasion.

The publication "Asia" is doing a big work of enlightenment in regard to the Far East. The more we study the greater will be the conviction that India, China and Japan are symbols of the three oceans, whilst the occidental nations are the bights and bays and land-locked lakes.

T. R. FLEMING

FROM SANTA ROSA

MY DEAR DR. CHAINEY: I was delighted to receive a copy of "The World Liberator." It seems to fill me with vague longings. Its breadth of vision as a Universal balm, suggesting the wondrous and devious diversity of humankind! Its comprehensive appeal denoting the human touch and tempting the gnawing hunger of mystery and the reverie of romance!

There is scarcely any interest comparable to this matchless endeavour to feel and sense the pulsating heart throbs of multitudinous diversity and to pierce the Universal soul of kindness and sympathy.

I am acquainted with none, indicating the intellectual grasp and understanding suggesting a reader of your Liberator, who could have given you my name; however I am glad of his regard.

I am enclosing my personal check of (\$1.10) one dollar and ten cents (ten cents for exchange). Please add my name to your subscription list and send me the picture of "The Sleeping Buddha."

Very truly yours,

ALBERT E. PAGE

FROM INDIA

DEAR BROTHER: You have laid me under deep debt of gratitude for sending me a free issue of your valuable magazine. I am an ardent admirer of you and your works, the sublime and elevating thoughts and your fascinating style helped me a great deal to change my outlook of life. I cannot but quote here the words of my master, who, while classifying you as one of the profound thinkers of the modern world, wrote to me thus:

"Dr. Chainey has consecrated his whole life to the service of humanity and to the nationalistic investigation of Truth, rescuing mankind from error and guilt and proclaiming the most advanced system of ethics the world has ever seen."

Indeed it is Divine Love that must have prompted you for this sacrifice, for the love or the power of attraction is the basis of the whole creation, the cause of its sustenance and preservation. Love has no bounds, knows no restrictions and is not limited by conditions, and, like its source, is extensive and far-reaching in its beneficial results.

Thanking you once more for your kindness and courtesy, I remain

Yours sincerely,

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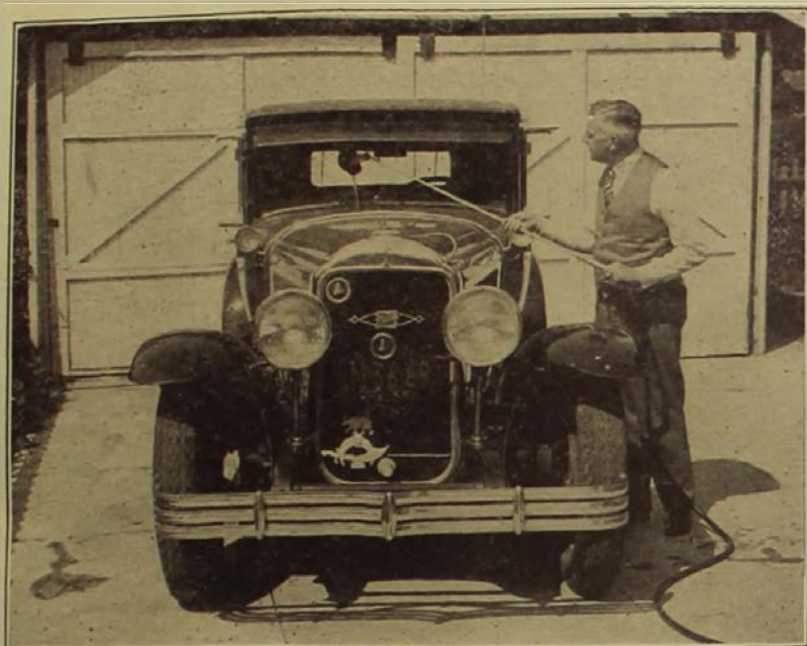
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